MEN AND MISSIONS

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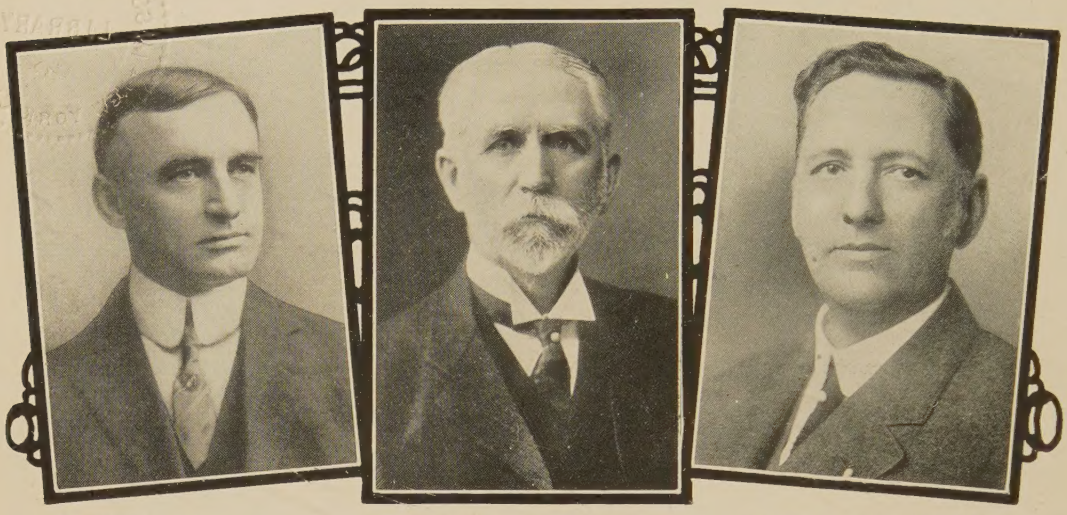


WM. B. MILLAR JAMES L. BARTON EDWIN M. POTEAT

Program of the National Congress

April 26-30, 1916

WEDNESDAY EVENING, APRIL 26

MR. JAMES M. SPEERS, Presiding

The Advance of a Decade.....William B. Millar
The Added Missionary Responsibility of American Laymen Occasioned by the War .....John R. Mott

THURSDAY MORNING, APRIL 27

Possibilities of Missionary Achievement as Illustrated by Actual Experiences

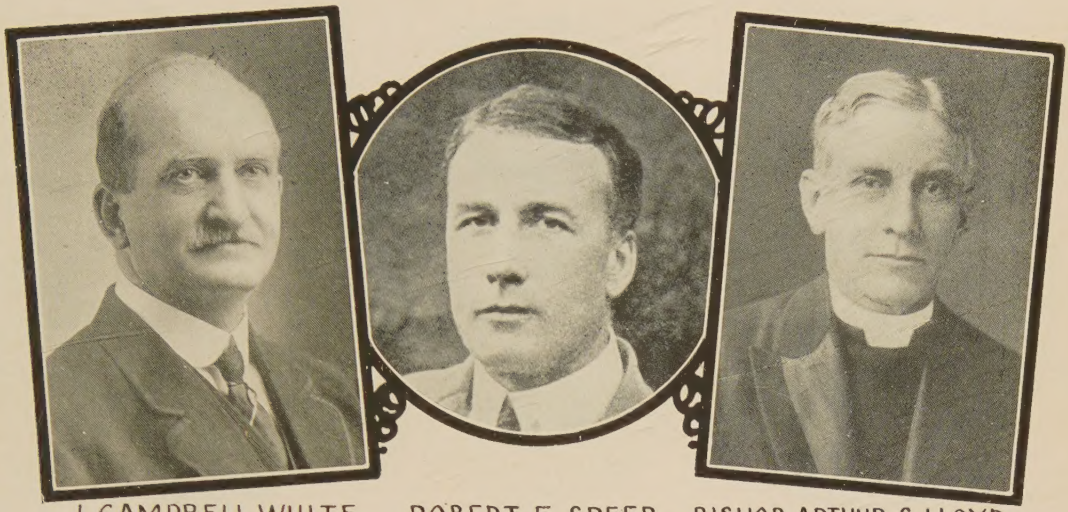
In Parishes
In Groups of Parishes
In Entire Communions

John M. Moore
Charles A. Rowland
A. E. Cory
W. P. Schell
John W. Wood
Fred B. Fisher

THURSDAY AFTERNOON, APRIL 27

The Present Day World Appeal to American Laymen:

From the Moslem World.....James L. Barton
From the Hindu World.....John P. Jones
From the Buddhist World.....S. Harrington Littell
From the Christian World.....Francis J. McConnell



J. CAMPBELL WHITE ROBERT E. SPEER BISHOP ARTHUR S. LLOYD

THURSDAY EVENING, APRIL 27

The Christward Movement in the Non-Christian World Among
the Masses ..... W. F. Oldham
Among the Educated Classes ..... G. Sherwood Eddy

FRIDAY MORNING, APRIL 28

Practical Ways in Which Laymen Can Best Use Their Property for
the Extension of Christ's Kingdom

E. W. Poteat
George Innes
R. A. Doan
John F. Goucher

FRIDAY AFTERNOON, APRIL 28

How May Christ More Largely Dominate All Contacts of American
Life With the Non-Christian World?
Through Commerce ..... A. J. Wallace
Through Political Relations ..... Amos P. Wilder
In Educational Circles ..... Charles D. Hurrey

FRIDAY EVENING, APRIL 28

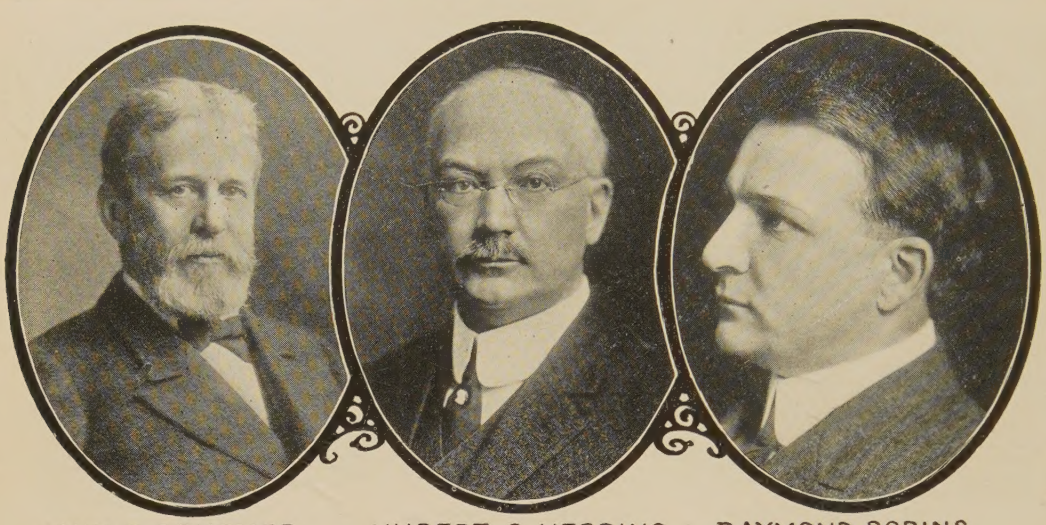
Making America Christian ..... Hubert C. Herring
The Social Challenge of Christianity ..... Raymond Robins

SATURDAY MORNING, APRIL 29

How Increase Lay Initiative and the Sense of Responsibility for the
Program of the Laymen's Missionary Movement

Silas McBee
W. E. Doughty
Herbert S. Johnson

Speeches by Delegates Limited to Three Minutes Each



JOHN F. GOUCHER HUBERT C. HERRING RAYMOND ROBINS

Report of the Committee on the Report of the Laymen's Missionary Movement

SATURDAY AFTERNOON, APRIL 29

Denominational Rallies for Lunch and the Afternoon

SATURDAY EVENING, APRIL 29

Missions an Illustration and a Method of Realizing Christian Unity ..... Shailer Mathews
The Unity of the Americas ..... Robert E. Speer

SUNDAY AFTERNOON, APRIL 30

The Bases of Effective Lay Service
Enlistment ..... N. W. Rowell
Prayer ..... S. D. Gordon
Witness ..... Arthur S. Lloyd

SUNDAY EVENING, APRIL 30

The Next Steps in Awakening the Latent Forces of the Church
Program of the Laymen's Missionary Movement .... William B. Millar
The Latent Human and Material Resources ..... J. Campbell White
The Latent Spiritual Resources ..... Robert E. Speer

Special Features at the Congress

Discussion

The Washington Congress will be a deliberative, not a legislative body. It is the purpose of the program committee to make the congress more than a mere series of addresses. At the Edinburgh Conference in 1910, and the Panama Conference in February, 1916, commissions made exhaustive reports covering the various phases of missionary work. This was a decided advance over the old type of inspirational convention.

The Washington Congress will be unique in that it is a combination of addresses and discussions. A special platform will be built in front of the speakers' stand from which the delegates will take part in the discussions.

Cards will be provided each delegate on which he may indicate the topic upon which he desires to speak. At the beginning of the session the names of those who have handed in their cards will be called by the chairman. Those men will come forward to the delegates' platform in turn and make their statements. Such practical themes as the following will draw out the rich experiences of many a layman who has never taken part in a national gathering of this kind.

1. Possibilities of Missionary Achievement as Illustrated Through Actual Experiences in Parishes, Groups of Parishes and Entire Communions.
2. Practical Ways in Which Laymen Can Best Use Their Property for the Extension of Christ's Kingdom.
3. How May Christ More Largely Dominate All Contacts of American Life with the Non-Christian World?
4. How Increase Lay Initiative and the Sense of Responsibility for the Missionary Tasks of the Church.
5. The Next Steps in Awakening the Latent Forces of the Church.

The sessions where the above topics are treated will be opened by one or two general addresses on the theme. The men selected to participate in the discussions will be allowed to speak. Speeches from the delegates will be limited to three minutes each.

Slides and Motion Pictures

Perhaps the most striking demonstration of missionary work attempted up to date will be given in slides and motion pictures. Facts illustrating the progress of missions at home and abroad will be thrown upon the screen indicating the extent to which the non-Christian world has been occupied for Christ during the last one hundred years. Other pictures will show the remarkable increase in missionary interest in North America during that period.

Photographs of the leaders of the missionary boards in this country and of the workers abroad will be shown. Charts will display the increase in missionary giving for the last decade and the century. Home missionary activities on the frontier, among immigrants, Indians and negroes, in the city and country, will be illustrated by charts and films. It is expected that the presentation of these films and slides will mark a new epoch in the construction of missionary programs.

Interesting Items

A striking manifestation of the broad interest shown in the congress is the fact that 51 editors of church papers have applied for admission. They represent the denominational papers, including several in the German language, and all the well-known interdenominational periodicals, such as the *Missionary Review of the World* and *Association Men*. The program evidently suggests to these men a story with a real news value.

Memorial Continental Hall is located between the Pan-American Building, said to be the most beautiful structure in Washington, and the marble building now being erected in memory of the heroic women of the Civil War, to be used when completed by the Red Cross organization. The three buildings with the Corcoran Art Gallery form the western boundary of the Executive grounds.

On April 1 there were registrations from

36 different States, and only three States east of the Mississippi River had failed to send in a list of delegates. These States will undoubtedly be represented, and it is probable that practically every State in the Union will have delegates at the congress. New York and Pennsylvania have the most registrations to date.

The local committee has promised to provide speakers for all the Washington churches desiring the missionary message, in connection with the morning service on April 30, on condition that the pastor is in his pulpit to endorse by his presence the message.

The lesson committee of the International Sunday School Association meets in Washington April 25-26, and most of the members of this influential body will remain for the congress.

Inquiries concerning hotels or other local arrangements for the congress should be addressed by H. K. Caskey, Y. M. C. A., Washington, D. C.

"Pray ye the Lord of the Harvest"

Remember in daily prayer the

National Missionary Congress

To be held in

WASHINGTON, D. C.,

April 26 to 30, 1916

1 That those whom God would have to lead the churches to larger achievements may be enabled to attend the Congress.

2 That the Church of Christ in America may have a self-sacrificing readiness to face its entire responsibility at home and abroad.

3 That in building the program, conducting the correspondence, enrolling the delegates and directing the Congress, the committees may have Divine guidance.

4 That the Congress may not be an end in itself, but that the addresses, and discussions, and the policies adopted may result in wide-spread conviction and determined effort on the part of the American churches with reference to the fulfillment of Christ's hope for the world.

"I desire therefore that men pray in every place."—Timothy 2:8.

Place this card where it will challenge your attention.

LAYMEN'S MISSIONARY MOVEMENT

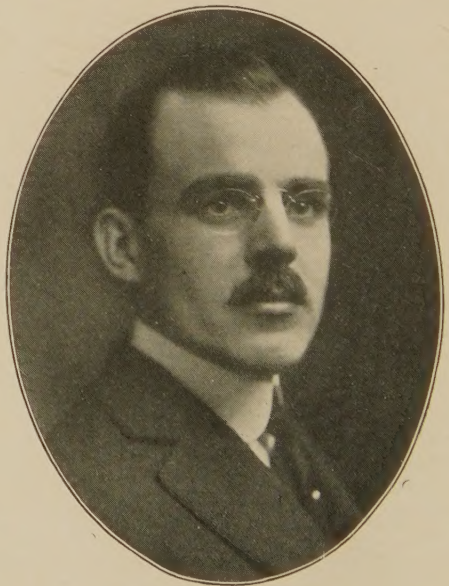
1 MADISON AVENUE NEW YORK CITY

Music at the Congress

The singing at Washington will be an inspiration long to be remembered. Mr. Ernest W. Naftzger, who has rendered such splendid service in over thirty of the conventions in the National Campaign, will be the soloist. The International Association Quartette has sung at more great religious gatherings in America than any other group of singers. There is no finer combination of Christian men singing to-

All of these singers have seen a great deal of the world. Mr. Naftzger has sung in every English-speaking country in the world, except South Africa, and the quartette went around the world in 1913 with Fred B. Smith and Raymond Robins.

The Laymen's Missionary Movement Convention Hymnal will be used at all the sessions. This book has had a circulation of fifty thousand during the campaign, and contains most of the solos sung by Mr. Naftzger as well as the hymns.



ERNEST W. NAFTZGER

E. W. Peck
Paul J. Gilbert
C. M. Keeler
P. H. Metcalf

India's Mass Movement—A Triumph or a Peril?

Lewis E. Linzell, of India

A trenchant statement has recently been issued by the Mass Movement Commission in India which should be considered by every man who is concerned regarding the progress of the Kingdom of God on earth. The ringing words at the close are a command—"Up, for this is the day!"

Like a Prairie Fire

Last year Bishop J. W. Robinson, in his report to the general committee of his board, used a striking figure, likening the onward sweep of the mass movement in India to a great prairie fire. Said the good Bishop: "It is not merely the onward rush of the line of flame which causes alarm, but the many smaller fires which break out in widely separated places—these indicate the seriousness of the matter." It is so in India. In North India, after years of patient seed-sowing, men and women began to turn to Christ by hundreds. The work spread rapidly from village to village. A similar movement broke out in Gujarat, six hundred miles to the west; later in the Deccan, a thousand miles south; then in Bengal on the east. And now in many different parts of India are to be found whole communities moving toward Christ.

Leavening the Mass

India is divided into many castes, but there are three great classes: the Brahmans, who are the priests and leaders of the people, numbering fifteen millions; the middle classes, one hundred and forty-two millions, and the depressed classes, "the untouchables," sixty-five millions. It is among these depressed people—the sweepers, the leather workers, the weavers and small farmers, that the mass movement is having its greatest effect.

Rapidly has the work developed. It took thirty years of earnest labor before the Methodist Church numbered three thousand Indian converts. But for several years past that church has been winning to Christ over twenty-five thousand men and women annually. So rapidly has the work advanced that the church at home has not kept up with the movement, for the following startling figures are given:

Baptized in India last year	35,000
Seekers turned away by the Methodist Church last year	40,000
Waiting inquirers who have waited in vain	152,000
People now accessible	500,000 to 1,000,000

Possibly some one asks, Why not go ahead and baptize the seekers and the inquirers and receive them into the Christian Church? Every man who knows the conditions under which the people of India live is acquainted with the fact that their lives are full of superstition and idolatrous customs, so that before a man is received into the Christian Church he must know what he has to leave behind him and what is the new life into which he is entering, what he must put off and what put on. We dare not baptize men ignorant in this respect, and we must not receive men into the Christian Church until we are able to give them pastoral care. A cable has recently been received asking the Methodist Church to make possible an advance by providing support for three hundred and fifty pastor teachers, each of whom costs about sixty dollars per year, but the General Missionary Committee at its recent session had already given every dollar in sight for the work and was unable to provide for this advance.

Is the Work Genuine?

I am frequently interrogated regarding the genuineness of this movement. Do those who become Christians really develop in Christ-likeness? Do they improve in their manner of life? Do they become better men and women? Is this truly a spiritual movement? I might reply by citing many cases of men and women whom I know personally whose lives have become radiant with goodness and Christ-likeness.

Sacrifice

A Christian farmer won to Christ in this mass movement came to me one day last

year in Gujarat. His farm was about one and one-half acres in extent, and his income never more than $3.25 per month. Said he, "The Lord has been so good to me this year that I feel I must make a special thank-offering in addition to my tenth, and I have decided to give my cow to the Lord." I thanked him, and indicated that the church would be pleased to accept his thank-offering. "But," said the farmer, "I won't give her now, as she is dry; I shall keep her until the calf comes." It was during the season of drought when every blade of grass was valuable. However, he had his way, and after a few months, with beaming face, he came in and told me that the calf had come and that the cow and calf were the Lord's. I asked our preacher at the man's village, after having the cow appraised by the village committee, to offer the animal for sale. This was done, and the man who bought the cow was the Christian farmer who had given her to me. He remarked that she was their family cow, and they hated to part with her, anyway. Simple-hearted people, all of them, and many of them are rising to a plane of enlightenment and opportunity to which their fathers never dared aspire.

Persecution

The genuineness of this work is further evidenced by its progress in the face of cruel and continuous persecution. The Brahmans who for centuries have lived upon the earnings of these depressed peoples, and the landowners whose serfs they have been, are not willing to loose their hold upon them; hence to frighten them from Christianity they persecute most shamefully all who aspire to the higher plane which Christ opens. Many have I known to be beaten and insulted, to be deprived of village rights, to be turned out of their homes, to have their houses burned and their property stolen, and some murdered, because they dared to follow Jesus Christ. Bishop Warne was holding a meeting in one of the remote villages of India. The lower classes in the village had become Christians, and as a result had been driven from their homes by the higher castes. The poor people sat and drank in the Bishop's words. Within one hundred yards was the village well, from which the people of the other castes were drawing water. It was during the dry season and the heat was intense, probably 160 degrees in the sun. At the close of the meeting the Christians threw themselves on the ground before the Bishop and cried, "Oh, sir, please do something to get us water." There they were within sight of that great fresh-water well, but were not permitted to draw, because forsooth they had become Christians. They could only get their water from a muddy pond a long distance off. However, not one of them thought of renouncing Jesus Christ that he might get his rights, though all were promised water if they would do so. Surely there is no other explanation of all this suffering than that these people had discovered the true "Water of Life" in Christ their Saviour.

I remember at the close of the last great famine in India, after we had had two years of drought, and all the land and everything living cried out for water, when the monsoon broke and the rain descended, the people rushed out of their houses and, dancing in the storm, cried out, "The rain has come, the rain has come!" So it seems to us after these years of anxious waiting and arduous seed-sowing that this is the day for which we have been praying. The people are ready and willing, yes, and asking to enter the new life. The windows of heaven have opened upon that parched, suffering land; the rain has come, thank God!

Blessing or Peril?

But the point upon which I desire to lay especial emphasis is that this movement not only gives promise of a fairer day for India, a day when the oppressed shall go free, and God shall wipe away the tears from the eyes of his children in that sad land, but the movement, unless carefully safeguarded, is full of peril and a great triumph may become an awful disaster.

Years ago a community of forty thousand persons in North India desired to become Christian. The missionaries were delighted and began preparing them for baptism, and as they were ready received them. Twenty thousand had been baptized when some of the more conservative missionaries became alarmed at the rate things were moving, and after awhile their conservatism prevailed and the work was stopped. Those who were refused baptism

have become bitter opponents of Christianity, and although missionaries since then have repeatedly endeavored to reach them, they resist all advances. One hundred and fifty-two thousand have waited in vain. How long will these stand with the door shut in their faces? We who are acquainted with India know that many opposing forces are at work to stop this movement: the reformed sect of Hinduism, offering to grant a social uplift to these poor depressed people; Mohammedanism opening wide its door; infidelity carrying on its deadly work; the Jesuits of Romanism tirelessly pushing into the remotest villages of the jungle. How long will these multitudes wait? The danger is that they turn the wrong way.

But what about those to whom baptism is given? Are we giving them what we should? One church has received into its fold during the past three years ninety-five thousand people. Moreover, Bishop Warne has made the statement that his church can receive a million converts within the next few years. It is difficult to understand what a stupendous task this represents. We can baptize them, but can we Christianize them? These multitudes, illiterate, superstitious, whose lives from the cradle to the grave are governed by heathenish customs, must have the most careful pastoral oversight. While we are providing schools in favored localities, yet it is a sad fact that multitudes of Christian children are growing up without a chance to learn enough to read the Bible, growing up as ignorant as were their fathers. An ignorant church! Remember, too, that they are tempted all the while by the tinsel, and the holy days, and the feast days of Hinduism, with its enticing offer of social betterment if they will return to the religion of their fathers. Is there not danger of a great apostasy? Some of us have had to work in districts where a few thousand have lapsed, and are able to testify that they are now beyond our reach. This which has been hailed as a great triumph of Christianity in India may easily become a grave disaster; the Church in America will determine which.

To meet adequately this situation should be the most pressing duty upon us at this time. We can do it if we will. "Up, for this is the day!"

The Layman's Opportunity

Summary of an Address Delivered at Laymen's Conventions, Southern Cities

by Lt.-Col. E. W. Halford

There is a new world and a new America. "Old things are passed away and behold all things are become new." The purblind may not apprehend the wonderful time in which we are living, nor catch the rhythm and meaning of the mighty changes that have been made and are still in the making. But the wise and prudent will behold, and will attempt in the light of human history and God's Word to interpret the signs of the times.

A World Democracy

The present ferment and disturbance everywhere have but one clear meaning and call. It is a world ferment and disturbance. The great war is but one phase of what has been going on from the very beginning, but with increasing and accelerated force during the last century, and especially within the last decade or two. It is the effort to express that universal human democracy which Jesus came to reveal and to assure, which lies at the heart of the missionary enterprise. To universally enthrone this democracy is the real purpose of the present movement among men. This universal democracy is based upon principles of the Sermon on the Mount. That is the constitution of the new state and new order toward which the whole creation moves.

The Task

These principles state that universal religious idea upon which human society and civilization rests, without which they cannot permanently and securely exist. Re-

ligion must necessarily, in the large, function through the Church of Christ—absolutely through the universal and invisible Church, and mediately through the visible body of Christ. This has been well called "the inescapable task of organized religion."

The Church must, therefore, be efficient, as it should be sufficient. This it cannot be unless and until every member of the Church shall assume his responsibility, discharge his duty, enter into his privilege.

The Awakening of Laymen

For centuries the weak spot in the Church has been the indisposition and the atrophy of its laymen. "The Church is in danger from the slow suicide of idleness." The Church must be united in its work, if it is to be the instrument of God for his divine purpose for the world. The Church cannot be divided into classes. In the beginning "the whole body of Christians was upon a level," and that democracy of organization and that universality of service must be restored and maintained.

The day and the occasion make the opportunity of the layman. The demand upon the Church is most imperative, and is large enough to enlist the effort of all men the biggest, the ablest, the most experienced. In every other field of activity and service men are in the lead. Constructive service and achievement are the special work of men. If the function of the Church is as important as the wisest of statesmen and publicists recognize, then the men of the Church must come to the front.

The natural and necessary tendency in all organization is toward officialism and institutionalism. Nowhere is the danger so present and constant as in the Church, for obvious reasons. It is always in danger from ecclesiasticism. In an article published only last month Bishop Bashford of the Methodist Episcopal Church said:

"If anyone dreams that ecclesiastical ambition is dead, he has little knowledge of church history and no insight into human nature. Ecclesiastical ambition becomes all the more dangerous because it hides the naked hideousness of personal and worldly ambition behind the mask of loyalty to one's church and devotion to God."

The only corrective and safeguard is the development and expression of lay influence, for every reformation and revival in the history of the Church has been through the awakening of laymen.

The Greatest Business in the World

What Came of a Pastor's Going Into It

William S. Marquis

"Never fear to put the mightiest motive behind the humblest duty." A young minister adopted this motto as he took his first pastorate. It was a home mission church of fifty-three members, discouraged, in debt to its former pastor, and for current expenses, building out of repair, English-speaking population moving out and Germans moving in. He said, "Nothing but the missionary motive can save this church." Therefore he decided to begin preaching on missions and to introduce systematic giving to every benevolence sustained by his church.

The Winning Program

But his officers said, "No; we can scarcely live; we have not a dollar for missions." However, prayer together over the matter won permission to follow the chosen policy. The first missionary sermon brought in an offering of eight dollars. But that was not all. Thirty-one years afterward, out in China, a missionary said to this pastor, "Did you know that I heard your first missionary sermon, and resolved though a little girl, to be a missionary?" So that missionary sermon secured eight dollars and a missionary.

The Results of the Program

Nor was that all. The missionary motive made that little church self-supporting. It reported only one hundred and eleven members in 1915, but it gave its pastor one thousand two hundred dollars with a manse

and furnished him a Ford to do his country calling. It also gave in that year to foreign missions three hundred and fifty-three dollars, to home missions three hundred and one dollars, to other boards five hundred and fourteen dollars, and to miscellaneous charities three hundred dollars, a total of fourteen hundred and sixty-eight dollars, or thirteen dollars and twenty-two cents per capita for benevolences.

Thus it is true that the church which will give itself for the extension of the Kingdom will save its own life.

The Program Repeated

This minister's next pastorate was in a small city. The church to which he went reported one hundred and forty-one members. It had a debt of five thousand dollars, also a "fuss." Here again the pastor said, "Only the mighty missionary motive can save this church." So he began to attack the debt and the "fuss" with evangelistic preaching, the missionary vision, and pledged systematic giving to every benevolence board without saying a word about the debt.

The Same Results and More

In a few months a young man came to him saying, "I want to invest my life in the foreign missionary enterprise." He took ten years' preparation and then entered Northern Korea. A few years later another young man went forth from the church to the same field. Members of the church assumed support of both these missionaries. This church has sent four young men into Young Men's Christian Association work, two to the foreign field, and another has just been appointed. Individuals in the church built in the Korean station a chapel, an industrial school for boys, an academy for girls, and an academy for boys, at a total cost of not less than fifty thousand dollars. To this should be added salaries of missionaries and special gifts for equipment and support of the schools amounting to not less than twenty-five thousand dollars more, or a total of seventy-five thousand dollars in less than twenty-five years.

Has this impoverished the home church? Within two years after the pastor introduced the mighty missionary motive the debt was paid, improvements made, then followed the building of a mission chapel on the hill, later of another in the west end of the city, two additions to the church costing forty thousand dollars were built, pastor's salary increased and the membership grew to six hundred.

Once more was demonstrated the truth that the church which seeks to save its life shall lose it, but the church which loses its life "for my sake and the gospel's shall be saved and prosper."

One of the members of the church has built a settlement house in a neglected quarter of the city and is supporting the work with her money and the personal service of her husband and herself.

You say, "This church has wealth." Yes, it has, and so have hundreds of churches in this land dying of the dry rot of self-complacent selfishness.

Looking Upon the Fields

The deep and growing interest in foreign missions led the pastor of the church mentioned to journey around the world a few years ago to study the subject in the field. He became convinced, as never before, that this business of Christianizing the world is "The greatest business in the world."

The Dimensions of the Business

Crossing the Mediterranean Sea he became acquainted with a business man representing a San Francisco shipping firm who was on his third trip around the world within one year.

One day he asked the pastor, "What is your business?"

"I am connected with a firm doing business around the world like yours," he replied. "Our company has some two hundred and twenty-five million dollars invested, employs twenty-five thousand agents in the Orient, and had an income last year of thirty million dollars."

"Why, you must be the Standard Oil Company," exclaimed the business man.

"No, sir; but I represent a company which has a contract for lighting the whole world. I am a Christian minister, and I am going around the world to see foreign missions. Jesus Christ is the Light of the world, and we have a contract to give that Light to the whole world."

The business man smiled in a quizzical way and then asked, "Say, now, are these

figures on the square?" He had never heard the foreign mission enterprise stated in that way.

"Yes, sir; those are the figures for Protestant missions alone. If you include Roman Catholic, Greek Catholic, and all independent societies, you must double those figures."

According to an article in the *World's Work* for October, 1912, there are five hundred interlocking missionary societies in Europe and America. They have fifty thousand missionaries in the field and an income of over one hundred millions of dollars annually. Ten of these societies have annual budgets exceeding one million dollars each. The missionary propaganda involves the farthest-reaching organization in the world. It is a modern crusade which has long since passed the stage of doubt and experiment, and has taken its place among the biggest present-day movements.

Vast Investments at Home

And this is only the foreign department of this business of Christianizing the world. Who can estimate how much Christianity has invested in Christian lands? According to the United States Census Bureau we had one billion dollars invested in churches alone in 1906. To this must be added all that has been put into Christian colleges, Young Men's Christian Associations and Young Women's Christian Associations—property and equipment, hospitals, asylums, orphanages, and all other Christian enterprises. If the United States has billions in the Christian enterprise, who can compute how much Europe has in her wonderful cathedrals and universities and Christian institutions?

May we not say without fear of contradiction that Christianity has more capital invested in the business of Christianizing the world than the Standard Oil, the Steel Trust and the American Tobacco Trust combined; that it literally is the biggest business in the world in its compass, in its character, in its capital and in its consequences? It is a partnership with God Almighty and with Jesus Christ in the most tremendous enterprise conceivable. Therefore it should appeal to men, large men, men who want to do big things and make life count for the most possible.

A Man's Part

And men should know that there are certain things which men alone can do in the conduct of this great enterprise.

Here are four things which the women of the Church cannot do; they must be done by *men*.

First, *Men alone can contribute highly developed business ability to this greatest business.*

Men are the organizers and promoters of the world's great enterprises. They conduct the great banks, build the transcontinental railroads, dig the Panama Canal. They have developed organizing and executive ability, which the Church needs and for which Christ is calling. Thank God for a growing number of big business men who are not too big or too busy to give some of their time and talents to the business of Christ!

Second, *Men can invest capital.*

They control the combination to the safe. They hold the great bulk of America's one hundred and eighty-seven billions of wealth. For what has God entrusted to you so much capital, men? Open your eyes and see how many gilt-edged investments are inviting your capital, both at home and abroad. Now is the time to invest for heavenly dividends.

Third, *Every man should give his own testimony to the value of Christianity.*

Multitudes of men think religion adapted only to women. Men must convince them by their own testimony how Christ helps men. The Kingdom will come more rapidly when men bear their testimony in shop and office and everywhere they meet their fellows.

Fourth, *Men can put the masculine note into the worship of God.*

The anthem of praise is not complete and harmonious in God's ear unless it has the bass. The world will look on the church as a woman's institution unless men attend its services and put the masculine note into its worship.

Hence the call for *men* to-day to "Enlist for Service" and partnership in this biggest business in the world. Every other business will soon crumble to pieces. This will give opportunity and profits and pleasure and endure forever.

The Progress of the Campaign

Indianapolis

The unique feature of the Indianapolis convention was that two simultaneous conventions were organized in that city, one for men and the other for women. The men's convention was a great success and eighteen hundred delegates were registered. Governor Rolston attended one session and made a very interesting address.

The Federation of Women's Missionary Societies of the city took up the matter of interesting the women with great enthusiasm. A nominal registration fee of twenty-five cents was charged the women and the campaign button was the badge of admission to the sessions. The registration totaled two thousand and eighty-five, making nearly four thousand for the city. The interest in the women's meetings and the publicity given the campaign by the women greatly increased the influence of the convention upon the life of the city.

Columbus

The meetings at Columbus began in a driving snowstorm, but steadily increased in numbers and power until seventeen hundred men had registered from Columbus and the surrounding territory. On Sunday afternoon the final meeting in Memorial Hall, which was thrown open to all, was attended by a great throng of people to hear addresses by Lewis E. Linzell, of India, and W. B. Millar, the general secretary of the Laymen's Missionary Movement. This meeting was a fitting climax to the convention.

Worcester

The conditions faced by the New England secretary, Mr. C. C. Merrill, in organizing the Worcester convention, were extremely difficult, and the success achieved was all the more noteworthy because of the difficulties. The registrations totaled fourteen hundred. A great crowd of men attended the opening session in the First Baptist Church on Sunday afternoon. Addresses were delivered by John P. McNaughton, of Turkey; Bishop Homer C. Stuntz, and W. E. Doughty. There were a deepening interest and increasing attendance which came to a fitting climax at the last session, with inspiring reports of purpose from the different communions, and addresses by Dr. Alpha G. Kynett and W. B. Millar.

Harrisburg

It was the practically unanimous opinion of the leaders of the Church in Harrisburg that the convention far surpassed in power and influence any similar meeting held in that city. The registration, totaling fourteen hundred, exceeded any previous enrolment. The statistics showed a marked gain in contributions during the last ten years.

Governor Martin Brumbaugh attended one session and made a most inspiring and impressive address.

It was a noteworthy fact that the Lutherans were in the lead in every particular in the convention. They registered more than any other communion, had the largest delegation from any one church, showed the greatest total and also the greatest per capita increase in contributions.

Scranton

The high expectations concerning the Scranton convention were more than realized in a meeting which began with great enthusiasm at the town hall on Wednesday night, March 22, with fully two thousand men present. The meetings on Friday night and Sunday were thrown open to all men and were attended by at least twenty-five hundred people who were deeply stirred by addresses by Harry Ward, J. P. McNaughton, George Innes and Robert E. Speer. Men were registered from 154 churches, a total of 1,754 delegates, nearly twice the number in the previous National Campaign. The First Presbyterian Church surpassed all previous records of the campaign by registering two hundred and forty-

nine men, thus going ahead of the best previous record of two hundred and forty held by the First Presbyterian Church of San Diego, Cal.

Binghamton

In this city the plan of organizing women's meetings during the men's convention, which was so successful at Indianapolis, was worked with splendid success. The numbers registered were 793 men and 861 women. The women paid a registration fee of fifty cents each for their convention of four sessions. The newspapers gave unusual space and the session and speeches were fully and interestingly reported. Taken altogether, it was the best piece of newspaper work in any city where Team B has been working during the winter.

Syracuse

The city of Syracuse has been shaken by the greatest religious upheaval in its history. Billy Sunday closed his campaign about the first of January. The pressure of work upon all the Christian leaders following the Sunday campaign was very great, but they rallied splendidly to the leadership of Prof. E. A. Emens, the chairman of the committee, and of Secretaries Harry B. Fisher and C. M. Keeler. Thirteen hundred and one men registered for the convention. A parallel woman's convention was held which registered 1,456 women. The registration fee, with a much appreciated gift of $50 from the Lutheran Ministerial Association, nearly covered the expenses of the convention. A strong executive committee was organized to follow up the convention, with Prof. Emens, who did such a fine piece of work in preparing for the convention, as chairman.

PROF. E. A. EMENS

Sacramento

Last November the convention committee at Sacramento had concluded not to hold a convention. In January some enthusiastic men got behind the proposition and put it across. In a city that is strongly Roman Catholic, the Protestant forces have demonstrated new strength. Wonderful to tell! More than nine hundred men were registered and the whole city was moved. The response of the delegates was tremendous. The newspapers gave splendid publicity. One enthusiastic reporter's remark is worth quoting—especially at long distance: "The Team formed the greatest aggregation of brains that has ever visited the city, notwithstanding the fact that Sacramento is the capital of California"! The Chamber of Commerce gave a luncheon which was one of the outstanding features of the whole Western series.

San Francisco

What shall be said of San Francisco? The city that was destroyed by fire so recently has risen, phœnix-like, on its ruins, and is now a powerful and beautiful city in every respect. The Roman Catholic Church is overwhelmingly strong in the city and Protestantism is obliged to seek refuge in second place. But despite the many obstacles, the convention was a great success. The sessions were all well attended. Sixteen hundred and sixty-two men were enrolled. Everywhere the men expressed themselves as believing that the convention was the greatest event in the Protestant history of new San Francisco. There is a

new spirit of unity, a new ambition to solve the local problems and to become a force for good throughout the whole world.

Fresno

This is a city of many churches, and all of them seem to be prosperous. While the population is only about 40,000, Fresno is located in a thriving agricultural and fruit section. It is sometimes called the "Home of the raisin." The men of the city and surrounding country came out in full force and over thirteen hundred were enrolled. The convention made a deep impression on the city. The men have returned to their local churches with a purpose to put their constituencies on a new educational, financial and spiritual basis. A sight never to be forgotten was the big aggregation of automobiles—"and Fords"—parked along every curb.

Los Angeles

The most rapidly growing city on the Pacific Coast. The Benares, the Mecca, the Jerusalem of America! The city of religion and religions. Los Angeles has carried off all honors in the number of registrations. The splendid local committee started out to secure five thousand delegates, but not satisfied when they had reached that goal, they continued to push enrollment until 5,983 were registered.

The auditorium of the Bible Institute was an admirable place in which to hold this stupendous gathering. The attendance at the day sessions averaged about twenty-five hundred. And at night the vast auditorium was crowded. It was the first time this big hall had ever been completely filled.

In depth of spiritual power the sessions were equal to any quadrennial convention of the Student Volunteer Movement. Not in numbers alone, but in power this gathering will go down in history and will live in the lives of men.

The convention committee has seized upon all plans for follow-up work, and it is evident that Los Angeles will be heard from quite as much after the convention as it was before.

San Diego

Two hundred and forty delegates from one church (First Presbyterian), and more than seventy-five per cent of all the male church members of the city enrolled, is the record of the San Diego convention. Moreover, they attended *all* the sessions, afternoon and evening. On the closing Sunday afternoon, the largest auditorium in the city was filled to the last corner with *men only*. A letter just received as this paragraph is being written brings the report of a meeting of the convention committee, which says, "We are forging ahead."

El Paso

"Nothing like it in the religious history of this city," was the statement of one of the leading business men on the closing night of the convention. About 1,100 men were registered, including a large number of home missionaries who are at work in the Southwest as representatives of the several denominations.

In connection with the convention a special meeting of these missionaries was held, where plans for co-operative work were outlined. Denominational lines were forgotten in the larger task, and the churches of El Paso are prepared to work together as never before.

A great meeting was held with 1,500 United States soldiers stationed in El Paso. Three special sessions were held for the Mexicans and four for the negroes. All sections of the city and all phases of life were touched by the convention.

One of the results of the Reading convention was a meeting at supper on February 29 of 400 men representing Lutheran churches of Reading and vicinity.

An almost immediate result of the convention in Jackson, Miss., is the subscribing of $1,000 for special purposes by the congregation of the Galloway Memorial Church of that city. Last year the subscription for the same purpose was $350.

Wm JAY SCHIEFFELIN NEW YORK | BRADFORD HARDIE EL PASO | CHARLES H. SAGAR WORCESTER | FRANK A. HORNE BROOKLYN

CHAIRMEN OF CONVENTION COMMITTEES

William Jay Schieffelin

William Jay Schieffelin, the chairman of the New York convention committee, has been active on the general executive committee of the Laymen's Missionary Movement ever since the Movement was organized ten years ago. Mr. Schieffelin was born in New York and is identified not only with the largest business activities of the great city, but with many religious enterprises. He is president of Schieffelin & Co., the oldest wholesale drug house in the country. In 1910 he was president of the National Wholesale Druggists' Association. He is a member of several national and European chemical societies. He served as an officer and was in action in the Spanish-American war. In 1896 Mr. Schieffelin was on the New York Civil Service Commission. As chairman of the Citizens' Union he has done much for the good government of the city.

Mr. Schieffelin is president of the American Church Missionary Society and of the Hampton Association, is a trustee of Hampton and of Tuskegee Institutes, and chairman of the negro department of the International Committee of Young Men's Christian Associations. He is chairman of the Armenian Committee of the Mission to Lepers and of the American Huguenot Committee in aid of home missions in Belgium and France.

Charles H. Sagar

The chairman of the Worcester, Mass., convention committee, Mr. Charles H. Sagar, is the type of business man who is greatly needed in church work, because the efficient qualities that he has exhibited in business are just the qualities that are needed for church efficiency. He is the general agent of the Northwestern Mutual Life Insurance Company for Central and Eastern Massachusetts. In this position he has displayed strong qualities of leadership, having taken the business when it was at a low ebb and built it up to very satisfactory proportions. Previous to that time he was connected with this company in Chicago.

Mr. Sagar is the president of the Men's Club of the Piedmont Congregational Church of Worcester and teacher of a class of boys in the Sunday-school. His position as a successful business man at once commends the convention enterprise to the business men of Worcester, and his genuine interest in church affairs shows that the spiritual side of the enterprise will not be neglected under his leadership.

Bradford Hardie

Bradford Hardie, chairman of the El Paso, Texas, convention committee, has been a resident of El Paso for ten years, interested in prominent business and private undertakings.

His grandfather, a sturdy Scotch Presbyterian, came to the United States from Scotland to rear a family of seven sons and two daughters. Of these, six sons followed in their father's footsteps, becoming elders in Presbyterian churches. In turn, Mr. Bradford Hardie, at the age of twenty-one, became an elder in the First Presbyterian Church of Montgomery, Ala., from which church he later moved to be-

come an organizer of Trinity Presbyterian Church of the same city. In addition, he was prominently identified with the Young Men's Christian Association, as well as other public enterprises. Mr. Hardie is now an elder and active leader in the Westminster Presbyterian Church of El Paso.

Frank A. Horne

For the past twenty-five years, Frank A. Horne, chairman of the executive committee for the Brooklyn convention, has been identified with the rapidly developing application of refrigeration to the conservation, preservation and storage of perishable food products. He is now president of the Merchants' Refrigerating Company of New York, having served this concern in various capacities during practically all his business career. Mr. Horne is also president of the American Association of Refrigeration, a national organization fostering the scientific and commercial development of refrigeration.

Mr. Horne is a member of the Board of Foreign Missions of the Methodist Episcopal Church, and of the Book Committee. He is identified with the Brooklyn Young Men's Christian Association and the local benevolences of his denomination, and is an active worker in the Simpson Methodist Episcopal Church of Brooklyn.

The work of the Laymen's Missionary Movement occupies a large place in Mr. Horne's plans, and its message and appeal have been a compelling influence in his life. He is a member of the executive committee of the Laymen's Missionary Movement of the United States and Canada, as well as of the Methodist Laymen's Movement.

From Lexington to Houston in the Southern Series of Conventions

D. Clay Lilly

The second half of the series of fourteen conventions in the South began at Lexington—the chief city of the famous blue grass region of Kentucky. Its railroads and network of trolley lines and splendid turnpikes brought in a fine attendance from the central Kentucky cities and towns. The registration of 1,025 delegates was representative of a large number of centers, thus insuring a very wide area of influence for the convention. Four large mass meetings on Sunday night gave the message of the convention to thousands of people.

It was evident throughout the convention that the men were ready for a forward movement in missions and also that they are determined to be rid of the liquor traffic and its attendant social evils.

The registration at Nashville was slightly larger than it was six years ago, 518 delegates being listed. Most unfavorable weather prevailed and the breakdown of the entire street railway system on Friday night rendered this convention of less local influence than any other of the whole Southern series. This was partially overcome in the Sunday afternoon and evening services, when large audiences heard the message of the last two sessions of the convention at the big city auditorium. There were many surrounding cities and towns represented in the convention, and this was perhaps its most encouraging and fruitful feature.

At the Memphis convention there were many indications of interest and power. This city had a small territory to draw from, as it is in the extreme end of the State, but it brought in a good out-of-town delegation, some of the men being from Mississippi and Arkansas. In spite of the worst weather of the entire winter the attendance was good, even at the day sessions. The registration was 620. A meeting of men to carry on the work of the convention was called for the following week.

The cheering pre-convention reports from Little Rock, Oklahoma City, Fort

Worth and Houston, gave high hopes as to what should be found in those cities, and these expectations were fully met.

The Little Rock convention, with 808 men, was one of the best of the whole series. The very cordial support of pastors, the hearty interest of the local men, the earnest attention of the large audiences, and the interest in the convention shown by the whole city, cheered the hearts of committees and speakers and made them feel that their work was appreciated far beyond its merit.

At Oklahoma City, with a registration of more than 700, a large audience of earnest men were so deeply interested that through each day and well into the night they sat in unbroken ranks listening to the messages of the convention. Many of the delegates had come long distances to attend the gathering and were concerned to get all it had to give them.

The chamber of commerce at Fort Worth showed its interest in the convention by giving complimentary tickets to the banquet to all out-of-town delegates and paying for one hundred tickets for those from the city. It also tendered its handsome and centrally located auditorium free of charge for all the sessions of the convention. This convention had been most thoroughly prepared for by the local executive committee, and in spite of many difficulties it was brought to a successful issue. Distances are great in the big State of Texas, though not so vast but that many men from the surrounding district were in attendance. One feature of the convention was entirely novel, namely, that the executive secretary, Mr. S. J. Brient, served without salary, doing as a work of love a most effective service. The delegates numbered 1,040 men.

The closing convention at Houston was one of the best of the entire Southern series. Its great opening meeting of nearly 4,000 people was said by the Houston *Post* to have been the largest religious meeting ever held in the city, and right through all the sessions the attendance and interest were noticeably good. The registration was nearly fifteen hundred, thus being fourth in size in this series of fourteen. A spirit of enthusiasm was marked from the first, and the attendance of men at the noon men's meeting was unusual.

The Laymen's Convention

How a Southern Editor Sizes Up the Situation

The Laymen's Missionary Conference, which opens in Little Rock this week, announces that it expects 1,500 delegates in attendance. These men will be gathered from churches of a half-dozen denominations from the entire State and will be addressed by lay and clerical delegates from over all the nation. A first-class roster of speakers has been announced and some real brains will be in attendance at the various sessions.

The session presents a very interesting phase of the changed status of church work as it concerns its members. It has not been so very many years since the common idea of a church congregation was a group of people who met every Sunday morning and heard a sermon, came back Sunday night, that is, some came back, and heard another sermon, had a prayer meeting on Wednesday night and maybe a choir practice on Friday evening. The remainder of the week the church was closed up, unless some of the good women wanted to give a pie supper or a bazaar to aid a missionary who was struggling to convert a heathen in Boolooland.

All the activities of the church centered around the pastor. He was paid to preach and he was paid to pray. That is, some of them were paid. A lot of them got promissory notes from their congregations which were recorded only in Heaven, and probably will be paid only there. If there was a member of the church ill, it was the pastor's duty on behalf of the church to go to see him. That discharged, he made a report to the congregation at the next Sun-

day meeting and the audience complacently viewed itself as a composite Samaritan and was convinced that it was quite a wonderful body.

Most of us remember when we dreaded going to church. Some of us do yet. Sometimes it's our fault and sometimes it's the fault of the church. At any rate, while the situation exists it deserves analysis, and maybe some one at the laymen's conference will tell us whence comes this *"morbus sabbaticus"* and what the remedy for it is.

The laymen's conference in itself, though, is an illustration that conditions in our churches are changing. The real congregation now is not the one that hires the most expensive preacher that it can find and then finds an alibi for everything by permitting him to be the spiritual administrator as well as adviser for the whole crew. The real congregation now is the one that makes a worker out of every member, that gives something to each one to do and then gets him to do it, not because he was asked, but because he wants to do it.

The church is a very integral part of the life of a city, just as it always has been an integral part of the life of the country. Sometimes a church gets so busy erecting a fine front and a lofty spire that it forgets what misery it has concealed in its back yard, but those churches are not many and their actions deceive no one but themselves. Congregations of such churches are not really evil, they're just ignorant, asleep, just emulators of the ten foolish virgins.

The church must be entering more and more into the spirit of the life of its members or such gatherings as the laymen's movement here this week would not be arranged. These meetings are taking place throughout the country, virtually one in every State, and the average attendance for a session is 1,300 men. They are recruited among the business and professional servants of the public for the most part.

Most of us remember in college, that is, among the colleges that were strictly academic and technical, with what feelings of amusement we looked upon the student of theology. Most of us felt a little apart from him; we all figured that we were preparing for a man's-sized job in a man's-sized world when we got through. A lot of us found it and a lot of us didn't, but our feelings have changed some toward the theological student who seemed a little out of place among us. For we realize now that he, too, had set out to attain a man's-sized job, and if he found it he had his work cut out for him.

Among men in business to-day there is a greater feeling of understanding toward the functions of the church. There is a getting away from the idea that a church is a place to be opened one day in seven. Sometimes it isn't expedient to have the building itself opened the whole week, but a realization is coming that it is desirable to have the principles of the church available for use during the whole seven. That's what makes the Laymen's Movement appealing to men, and that is what a religion must do, of whatever faith, to get red-blooded men into it.—*Arkansas Democrat*, Little Rock, Ark.

Lutheran Laymen's Convention

Meeting Best Yet Held by the United Synod of the South

E. C. Cronk

The third biennial convention of the Laymen's Missionary Movement of the Lutheran Church in the South, held at Roanoke, Virginia, March 14-16, was the best convention yet held by that body. It was best in registration, over one thousand delegates being listed; best in program, with twenty-two strong speakers, and best in interest, the auditorium being well filled for every session.

George B. Cromer, a prominent South Carolina attorney, presided at all the sessions. A period of meditation and prayer each day was led by Dr. S. P. Long, of Mansfield, Ohio. An unusual feature of the convention was the large attendance of

GEO. B. CROMER
Chairman Executive Committee of the Laymen's Missionary Movement, United Synod of the South

delegates at the morning sessions. A banner displayed in the front of the auditorium showed that in a decade the Lutheran Church in the eight Southern States covered by the convention had nearly doubled its gifts for all benevolences, and more than quadrupled its contributions to foreign missions. The contributions for local support have more than doubled in the same period.

The convention succeeded in bringing large delegations from greater distances than heretofore. Four special cars were secured, two of them running through from Columbia, South Carolina. One pastor, the Rev. George H. Rhodes, of Rural Retreat, Virginia, one hundred miles from Roanoke, brought with him more than forty of his men.

The speakers were privileged to address a most representative audience, and the audience had the advantage of hearing some of the most noted speakers on the missionary platform.

The program covered home, foreign and inner missions. The inner mission is the very expressive term used by the Lutheran Church to designate that form of missionary activity which seeks the masses within Christendom, in all forms of social life. One of the most ringing calls of the convention was the address on "The Other Half of Human Society," by the Rev. Ambrose Herring, of Pittsburgh.

Of the twenty-two speakers, exactly one-half were laymen. This was not an intentional equal division, but it is an indication of the development of the layman. In former conventions it was not possible to secure so large a percentage of laymen who would speak.

The open conferences called forth animated discussion.

The following speakers addressed the convention:

George B. Cromer, Newberry, South Carolina.

J. C. Seegers, Columbia, South Carolina.

W. A. Granville, Gettysburg, Pennsylvania.

Walter E. Schuette, Columbia, South Carolina.

John L. Zimmerman, Springfield, Ohio.

L. B. Wolf, Baltimore, Maryland.

S. P. Long, Mansfield, Ohio.

Kenneth Baker, Greenwood, South Carolina.

R. S. Patterson, Charlotte, North Carolina.

J. C. Kunzmann, Philadelphia, Pennsylvania.

Hojime Inadomi, Kurume, Japan.

M. J. Epting, Savannah, Georgia.

W. E. Doughty, New York City.

J. Henry Harms, Newberry, South Carolina.

A. L. Ramer, Allentown, Pennsylvania.

E. Augustus Miller, Philadelphia, Pennsylvania.

Ambrose Herring, Pittsburgh, Pennsylvania.

John W. Horine, Columbia, South Carolina.

W. F. Aberly, New Bern, North Carolina.

George Innes, Philadelphia, Pennsylvania.

John Nelson Mills, Washington, D. C.

W. T. Ellis, Swarthmore, Pennsylvania.

A feature that widened the influence of the session was the large attendance of students from Roanoke College, which dismissed its classes for three afternoons that the students might be present. Mr. Hojime Inadomi, of the student body, a convert of the Lutheran Mission in Japan, made a

powerful appeal to the men as he presented "Japan's Need—Christ, Not Civilization." Other Lutheran institutions had smaller student delegations present.

The men were insistent in their call for the continuation of the work being done by the Movement, and plans were made for its continuation, with largely increased financial support for the next biennial.

The delegation from Augusta, Georgia, presented an urgent invitation from that city for the 1918 convention. The invitation was backed by the Chamber of Commerce and by a number of important business associations of the city, and was accepted by the executive committee of the Movement.

Ready for the Canvass, First Methodist Church, Seattle

This church has conducted two successful canvasses during the year. One was financial, carried through in October, and resulted in raising about $25,000 for the budgets of the church. The second canvass was for fellowship purposes to prepare the church for the Evangelistic Campaign during April.

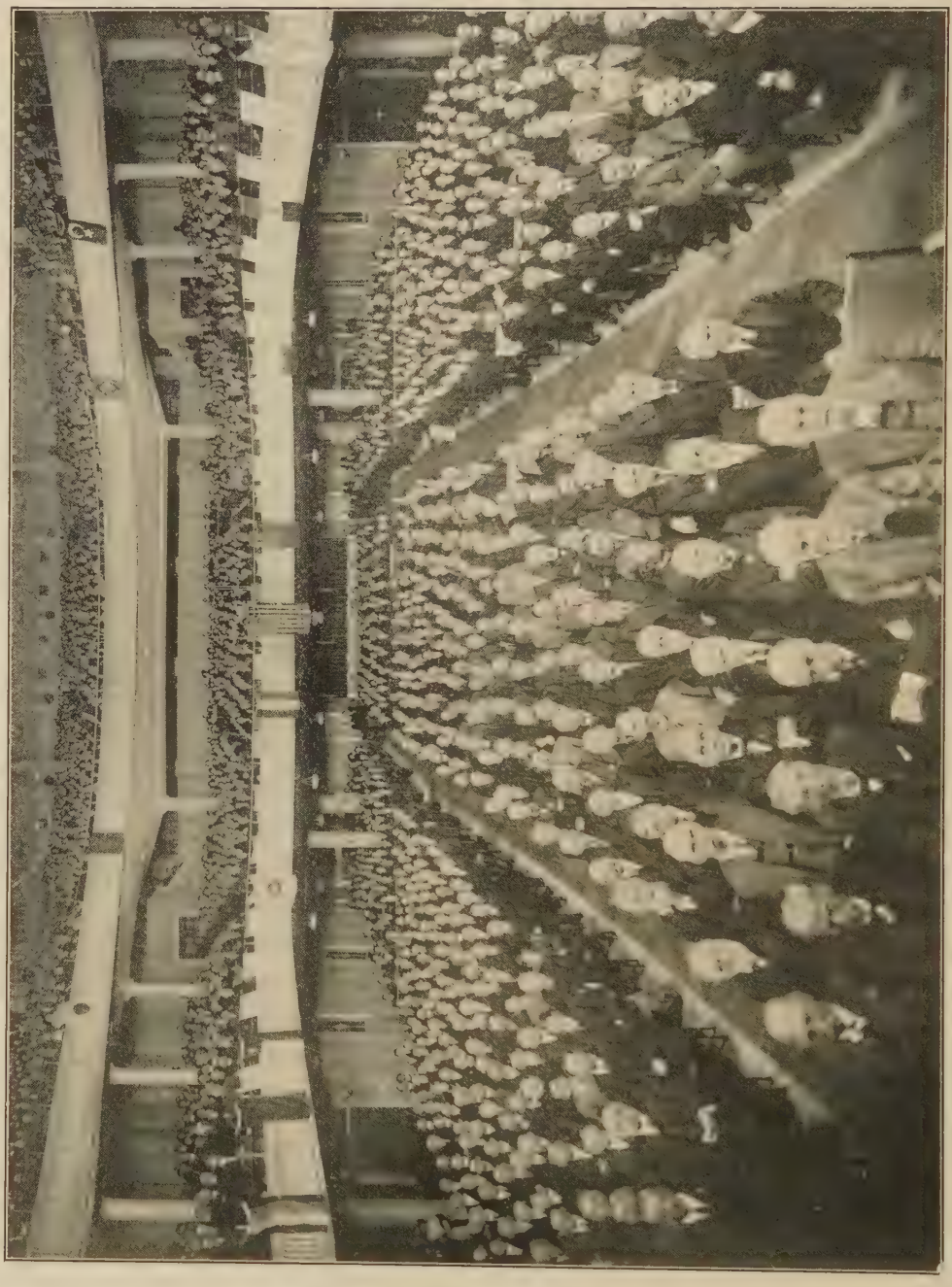
An Ambassador's Tribute to Missionaries in Turkey

"A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

"Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect all and love many of them.

"As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them."

(Signed) HENRY MORGENTHAU



THE LOS ANGELES CONVENTION

The Largest Convention of the Series

How it Happened and What They Are Doing

The Secret of Success

The report of the executive secretary of the Los Angeles convention to the Church Federation of that city gives information of work done which to a large extent accounts for the success of the convention there. The convention committee was organized last autumn.

Forty-five committee meetings were held with a total attendance of 769. In thirty-six towns in the convention area 133 pre-convention rallies were held, about fifty deputation speakers assisting in these rallies. From the office of the executive secretary, 14,850 letters were sent out, and a total of 240,300 pieces of printed matter were used by the committee in its work of organizing and promoting the convention. The executive secretary attended sixty-two committee meetings, delivered seventy-five addresses, traveled 2,500 miles, dictated hundreds of letters and scores of newspaper articles. During the month prior to the convention between seven and twelve people were constantly at work in the office. With a registration of 5,983 paid delegates, the convention expenses of $4,570 were met by the registration fees, and there was a balance on hand at the close of the convention of $1,299.

Los Angeles Conservation Program

The conservation program of the Los Angeles convention, prepared by the continuation committee in conjunction with the evangelistic committee of the Los Angeles Church Federation, provides for definite follow-up work along these lines. We quote from the report of the committee:

I. Missionary.

(a) That Sunday, March 26, 1916, be set apart as a day for a simultaneous missionary campaign in all the local churches in the territory covered by the Laymen's Missionary Convention.

(b) That at some time during the year a fellowship canvass be made to invite our fellow citizens to Christ and the church, and to cultivate the spirit of co-operation and good will.

II. Evangelism.

(a) That a personal evangelistic campaign be made from Sunday, March 12, to Sunday, April 23, 1916, and that as much time, prayer and activity be given this campaign as possible.

(b) That an interdenominational mass meeting be held on Sunday afternoon, March 19, 3 o'clock, at some central place. Said meeting to be under the direction of a local committee chosen by the churches in that particular community. In the case of Los Angeles, this meeting to be under the direction of the Evangelistic Committee of the Church Federation.

III. Confession Day.

(a) That Sunday, April 16, 1916, be made Confession or Decision Day in all Sunday-schools and churches.

(b) That Easter Sunday, April 23, 1916, be made Reception Day for church membership.

A Program for a Winning Church

How Provident Church Blocked Out Its Program

Hubert C. Herring,
Secretary National Council, Congregational Churches

PART I.

In January of 1914, Provident Church adopted a new form of organization. The fundamental ideas on which it was built were these:

(a) That every important interest should be definitely assigned to the care of a body thoroughly representative of the whole church.

(b) That each of these bodies should be expected to block out well in advance and

with deliberate care a detailed plan for each year's work in its particular field, and should be held responsible for putting through its plan when approved by the church.

(c) That in order to avoid crossing lines, all these bodies should meet as a unit at least twice annually, one of these meetings being at the beginning of the year to shape its plans and the other at its end to check up results.

The various bodies appointed under this plan were as follows:

Trustees—In charge of local property and local budget.

Church Committee—In charge of reception, dismissal and discipline of members and general oversight of spiritual interests of the church.

Committee on Evangelism—In charge of work of winning disciples.

Committee on Religious Education—In charge of the inspirational and educational training of the church.

Committee on Missions—In charge of all missionary interests.

Committee on Social Service—In charge of all questions relating to philanthropy, reform, civic obligations and the like.

The names given the first of these two bodies would, of course, be different in a denomination other than that with which Provident Church is connected, but the functions would be much the same.

As to the personnel of the committees above named it is sufficient to say that on each of the last four there was at least one member drawn from the first two, and in addition representatives of women's organizations, young people's organizations, and the Sunday-school, so that all groups and interests in the church were behind all these agencies.

A Central Council

The body in which these committees were gathered together, as stated above, was called the Church Council. The pastor was made the chairman. His name did not appear elsewhere, but, of course, he was ex-officio a member of all committees. The number of persons in the council of this particular church was about forty. In a smaller church not so many would be required, but it ought not to be less than twenty in any church of one hundred or more members.

The committees went at their tasks with much enthusiasm, some of them holding meetings the week after their appointment. Different lines of investigation were assigned to individuals, and topics on which papers were expected before the end of the year were given out.

Suggestions for the Church Committee

The last of November, 1914, the Church Council held its first meeting. After a half-hour of prayer the various committee reports were called for. The first was from the Church Committee. It dealt at the outset with the question of church music, which as a vitally important part of the worship had been placed in its care. It recommended the continuance of the plan of volunteer choirs composed of children of various ages and also an adult choir, all under the control of a competent director of earnest Christian character.

This committee then presented certain suggestions as to the public services of worship and the administration of the sacraments for the coming year, submitted a draft of a letter to be sent to each member concerning personal and home religious life, offered a plan for revising the roll of members, and closed with a recommendation concerning the method of electing officers (a subject which under the new organization had been placed in its hands), to the effect that an informal primary should be held, all the people being furnished with a printed ballot containing names of out-going officers and a blank space in which to express their preferences. These ballots were to be placed in the hands of the clerk prior to a certain date and choice made at the annual meeting from those having the three highest votes.

In the discussion of the committee's report it developed that certain of its suggestions concerning public worship bore upon plans to be reported later by other committees, and also that its proposals concerning the musical service of the church would necessarily have a relation to the judgment of the trustees as to the possible income of the church. The chairman responded that informal conference had been sought with the bodies named and that he had reason to believe everything had been adjusted. As no one had a clear opinion to the contrary, the report was accepted,

its final adoption being postponed until all reports should be in.

Plans for Reaching the Unchurched

The Committee on Evangelism next reported. Its proposals covered three main lines of effort.

(a) As to the public presentation of the gospel invitation it reported that the pastor was purposing to use the Sunday morning services for four weeks prior to Easter and the evening services for two months prior to March 1 on evangelistic lines. It asked that the question of holding special evangelistic meetings be referred to the committee with power, it being specifically understood that anyone secured to aid in such effort should not supplant but assist the pastor.

(b) As to the Sunday-school, it was recommended that the committee be directed to meet with the Sunday-school teachers at once for prayer and conference concerning the winning of the scholars from the age of fourteen upward to immediate acceptance and confession of Christ. It further recommended that Decision Day be observed March 19, and that throughout the year the church be urged to be much in prayer for the Sunday-school as an agency for winning disciples.

(c) As to personal evangelism, it was recommended that all the adult members of the church be furnished with a leaflet bearing on the duty and privilege of winning disciples, and that each be asked to hand to the pastor in confidence the name of one person whom he would try to win during the coming year. The committee also announced its purpose in case this recommendation should be adopted to have personal interviews with any who did not respond to this request and so far as possible to gather groups for prayer on this special theme.

These proposals met with entire favor, except the one concerning Decision Day. Rightly or wrongly some of the influential members of the council had come to feel that Decision Day had an inevitable tendency to become formal and mechanical, and that it is not wise to make use of it. After discussion their view prevailed, the Decision Day clause was stricken from the report and as amended it was provisionally accepted.

(*To be continued*)

A Convention Team Underground

A Unique Experience at Butte, Montana

For the first time in the history of Butte, Mont., a group of men engaged in religious work was entertained by the Chamber of Commerce—a luncheon being given to the team of speakers for the Laymen's Missionary Movement Convention in that city. At the luncheon a statement was made that the window of the dining-room looked out upon the richest hill in the world. When one of the speakers smiled at this statement, the challenge was accepted by the local business men and the whole team was invited to inspect the riches that lay beneath the surface of the great hill. The altitude of Butte is 5,000 feet. Certain of the "cliff dwellers" live 6,000 feet above sea level, while some delve in the earth 2,000 feet below the sea level. The range of human activity in Butte, therefore, is about one mile and a half up and down.

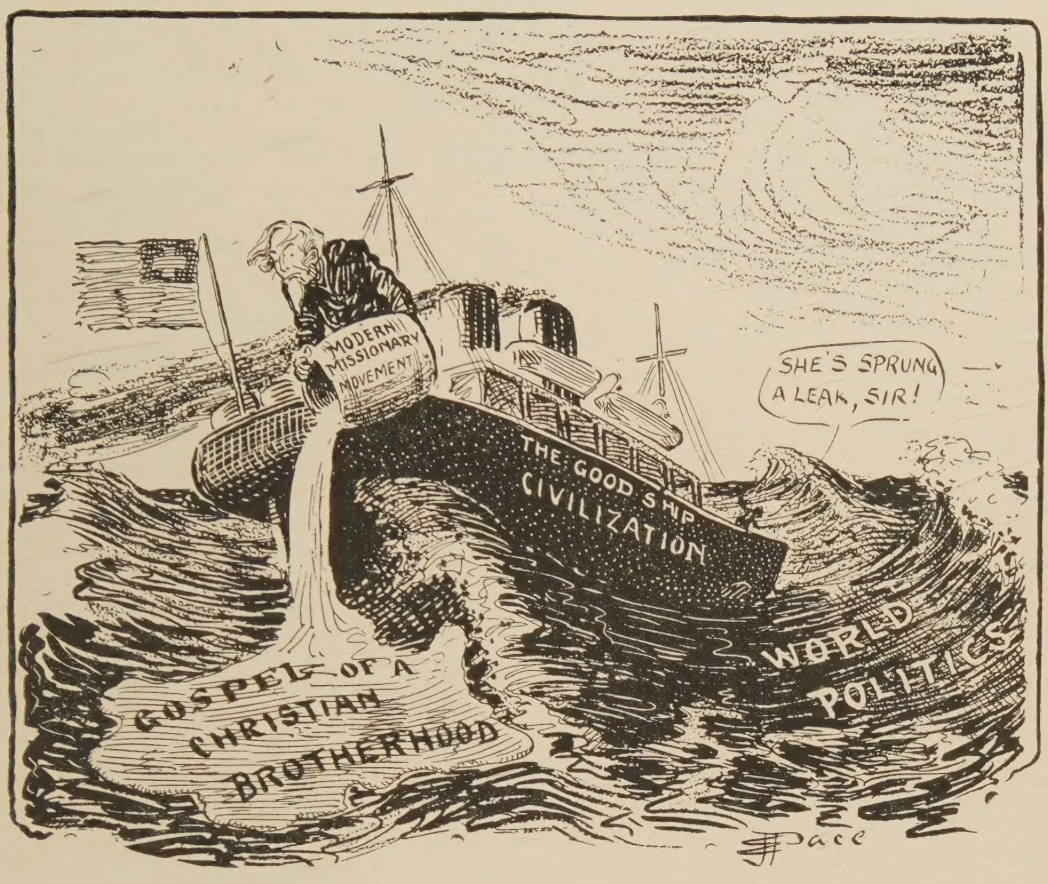
Copper mining is so dominant an industry in Butte that nothing was thought unusual in arranging the hours of the convention sessions in harmony with the working shifts of the miners—many of them being delegates to the convention. Some of the evening sessions began at 9 o'clock and adjourned at 12 o'clock, thus fitting in with the leisure hours of many of the delegates.

Most of the convention speakers, especially those from the Eastern cities, live at the level of the sea, and in order to get back for a time as nearly as possible to their normal altitude in life, the invitation to go down into the Leonard Copper Mine, hundreds of feet below the surface of the earth,

was accepted with great enthusiasm. Arriving at the entrance to the mine, escorted by members of the convention committee and officers of the Chamber of Commerce, the members of the team climbed into overalls and jumpers. To each man was given a candle or a mine lamp, and stepping on steel elevators they were shot 2,400 feet below the surface. Outside they left snow seven inches deep and a temperature 15 degrees below zero. The temperature in the mine made the perspiration stand out upon the faces of the party.

The ever-present camera man was on hand and insisted on taking a picture of the group. The members arranged themselves around a big mine pump that was not running at the moment, because of the change of shifts. No flash-light powder was on hand, but one of the miners found a handful of some other compound, used probably for blasting purposes, and amid the roar of machinery and in the flash of an explosion which seemed to shake the whole mine the accompanying picture was taken.

The visitors were taken through the workings half a mile or more in two directions. They had the joy of handling picks and shovels and digging with their own hands specimens of a splendid copper ore, some blocks with a sprinkling of silver and gold, which they carried away as souvenirs of the visit. In the trip through the mine workings, many miners who were registered as delegates to the convention were recognized, and heartily greeted the visitors.



The above cartoon appeared in the *Harrisburg Telegraph* during the convention in that city. The artist was one of the speakers, Rev. E. J. Pace, a United Brethren missionary to the Philippines, who is at present on the editorial staff of *The Religious Telescope*.

America's Greatest Asset

The Stranger Within Our Gates

Julius Hecker

Our nation's growth in wealth and population must not primarily be credited to Yankee fecundity and skill. The old American stock, if not dying out, is certainly not increasing very rapidly. It is the immigrant who has increased our numbers. The last decade has given us on an average about a million per year. Eighty per cent of these newcomers are between the ages of 15 and 45, and in this lies the secret of our enormous and rapid economic development.

Why They Come

Although the majority of the immigrants come here in quest of bread, there are also many who come for other than economic reasons. There are those who may be styled as belonging to the criminal type; others imagine America as "the sweet land of liberty," interpreting "liberty" as a license to do as they please. Again, there are those who come because they, like the patriarch Abraham, seek new truth, new divine revelation, and are anxious for freedom of thought and freedom of conscience. There are finally those who are driven from their native land for reasons similar to those that compelled Moses to betake himself to the wilderness. They are usually styled as revolutionists, or political criminals, but ethically they are a noble group, because they are men who could not face injustice and the oppression of their people without raising hands and voices in protest against these evils.

Sixty-six Varieties of Hyphens

These are the types of people which America has to assimilate. They represent almost all the nations of the world. New York alone has some sixty-six varieties of hyphens in its population. Is there anything which can unite us all, especially during this world crisis?

Christ the Unifier of the Nations

There are several means of creating solidarity among people varying so greatly, but there is only one thing which can make all people tolerant, no matter to what hyphen they have affinity, and that is the Christian hyphen.

True Christianity knows neither Jew nor Gentile; their solidarity is that of the spirit; they are united by the belief in the All-Father, with Christ, the Son of Man, as our elder Brother.

This is not a high-sounding theory, but an approved fact. The writer is pastor of a church which has the significant name of "The Church of All Nations." Its members consist of groups of men from most of the belligerent countries, and yet these people come together every month for a common communion service. They kneel side by side at the same altar and welcome each other by hearty handshakes.

I have received more money from German-American Christians toward the support of our Russian Mission than from any other nationality, and I, as a missionary among the Russians, have yet to hear from these people the first word of resentment from Russians because of my German parentage. They have shown me much love and have remained unquestionably loyal when the furies of war broke loose and severed all other international bonds, whether scientific, political or economic. The ties of Christian love have stood the test.

Introducing the Christian Hyphen

To eliminate the dangerous hyphen, we must introduce the Christian hyphen. What we need more than anything else is Christian-Americans. America owes its wealth and strength to the willingness of the immigrant to do the menial labor. Will America take without sharing the products of the common toil? Will she take from the stranger his brawn and brain, his health and strength, and not share the fruits of Christian civilization and culture?

Let us be mindful of Philips Brooks' injunction:

"Preach or perish.
Teach or tarnish.
Evangelize or fossilize."

If it is our task to Americanize and evangelize the immigrant, the question arises how to do it? How to approach these various types of people with the Christian message? How to evangelize, for example, the Russian anarchist and atheist. It is possible to reach them all? It has been my experience that this can be done. The rule to be adhered to is:

First, Fear not the truth, no matter where it is found. "The truth shall make you free!" This was Christ's program.

Secondly, Get the point of view of the people. Go into their prejudices, their isms, and then lift up Christ before them. Fear not! All people are hungry for Him—they all will be drawn unto Him. Above all, have the right motive. If we do this work as a means of self-preservation, or out of cold duty, saying: "What shall become of us if we do not evangelize?" we shall fail. But if we go, drawn by motives of love as St. Paul was when he said, "The love of Christ constraineth me," we shall be successful, for love never faileth.